

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JANUARY 4, 1899.

NEW SERIES, VOL. 1, No. 7

We greet our readers with a *Happy New Years*. We are now winding up the old century. Let us, in so far as we may be able, correct the mistakes of the old year, by not repeating them in the New Year, and may the last year of the old century be spent so we may greet the new one with joy, and not with sorrow.

The Spanish flag was hauled down and the American flag was hoisted at Havana at 12 o'clock M. on the 1st inst. Peace now reigns.

Volume 1, No. 1, of a new paper published at Houston, Mississippi, called *The Pastoral Visitor* is on our desk. The paper avers it is not a rival of *THE BAPTIST*, but only intends to meet the demand of brethren who want "a cheap paper." The price of the paper is \$1.00 per year. We had hoped that brethren who wanted a \$1.00 paper would have been satisfied with *The Mississippi Baptist*, which is much larger than the new paper. We recognize the right of every brother to start a paper who chooses to do so. We will not fall out with them for it. We would like to say something nice about *The Pastoral Visitor* but hardly know what to say. We are reminded however of Mr. Lincoln, who was asked to write a complimentary notice of a new book.

He wrote: "To those who like this kind of book, this is about the kind of book they would like."

So we say, to those who like this kind of paper, this is about the kind of paper they would like.

From a card from Rev. W. S. Culpepper, we learn that he has removed to Gloster, where, we presume he becomes pastor of the Gloster church. May the good hand of our God be upon you.

We take pleasure in commending the publications of the A. B. P. Society. *The Young People* comes out in new form. *Our Little Ones* is very bright and interesting. *The Baptist Superintendent* is strictly up to date. *Our Boys and Girls* is real racy. While *The Colporteur* is only five cents a year in clubs of twenty, or more, and is an excellent paper in its line.

College Removal!

The people of Mississippi are going to move Mississippi College steadily forward to a higher and higher plane of usefulness. There is no doubt about that. My experience last year in raising the \$4,000 dollars deficit taught me that there were many helpers and few opposers. There are thousands of people who love the College and who propose to stand by it through thick and thin. Like our Foreign Mission cause it lacks the active support of many who ought to help, but it has many, many loyal friends and it is going to succeed.

We are not ready to do anything toward the endowment now. That must wait a while until we have recovered somewhat from the effects of yellow fever. The endowment will come in due time, but what we want now is patronage. We would unquestionably have had a fine patronage this session if the yellow fever had not come again. True we had no yellow fever at Clinton this year, but it was at Jackson and Edwards and other places and we lost about half the boys who would have come. We have now about 110 boarders and our usual local patronage. That is fine considering the circumstances, but it is not enough to pay the faculty and meet the necessary incidental expenses. Our Board of Trustees and our Convention Board both decided that the wise and right thing was to ask every church to take a collection for the College just as they do for State Missions. If every church would do it, it would be so easy to meet all the needs. There are many churches that did not help last year, will they not help this year? I am sure that those who helped last year will gladly help again.

Those who know the real value of the College and who understand its purpose and workings would be willing to help every year. Last year the professors sacrificed one-ninth of their salaries and then lacked a half a month's salary of getting the rest of their pay. They are willing to do whatever is right again this year.

The State Board has instructed

Bro. Rowe to co-operate with me in this work. He gladly does it. He and I have agreed to ask the pastors and churches to make February "College Month." Will not the pastors and churches give up that month to the college, and let us do the thing and be done with it. We can do it so easily if we will. We need \$3000.00. Pledges thus far are:

W. T. Lowrey, Clinton, \$100.00; Lowrey & Berry, Blue Mountain, (Pd.) \$100.90; J. L. Low, Utica, (to be raised,) \$40.00; J. A. Hackett, Meridian, (to be raised,) \$40.00.

How easy to get the first of it, but when shall we see the last of it?

Your servant,

W. T. LOWREY.

"The bishop was subjected to the grossest indignities. The friars were beaten with sticks, kicked and hung up in the torrid sun for several hours. The natives were forbidden to render the friars any assistance. During their greatest suffering, while hanging, and naked in the burning sun, Chinese and natives furtively supplied them with food and water.

"One aged friar was placed upon a horse's saddle and jumped upon until blood poured from his mouth and nose. Another, it is said, was clothed only in a rain coat, carried in triumph for two hundred yards and then cudgled to death amid savage cries. Nuns in the convent were subjected to shameful treatment."

The above is the dark picture the Roman Catholics are receiving at the hands of Phillipine Islanders. It would seem that hundreds of years of unlimited control would have brought Romanists into more favor with their people. But this is the way the Roman Catholics have treated others, and it is written, "whatsoever a man soweth that shall he also reap."

Last Sunday was RED APPLE DAY by the Baptist Sunday School at Hazlehurst. Each one was asked to bring two nice red apples for the Orphans at the Home in this city. The result was a full barrel of beautiful apples will reach the ORPHAN'S HOME this week, and the children will be able to feast to the

full, while Pastor Pace and Superintendent Miller, with their flock, rejoice.

Christmas day Crystal Springs church had a very interesting service. Bro. L. G. C. Gates was ordained to the full work of the Gospel Ministry. The presbytery was composed of Rev. W. F. Yarbrough, pastor, Rev. L. N. Rhymes, Dr. W. T. Lowrey, and Rev. J. C. Farrer.

Dr. Lowrey preached the ordination sermon, and the service was deeply impressive. Bro. Gates is a young man of much promise and will enter actively upon the work—

We enjoyed very much, meeting Rev. E. C. Eager at Clinton. He is eighty-six years old, but still able to walk out to church, and is deeply interested in all denominational questions—

We enjoyed a delightful Christmas outing with our children and grand children at Clinton. To us it seems life would be a failure without grand children. We have only four at the home of Dr. Lowrey, and one at the home of R. J. Searcy, and they are grand children—

We met Dr. Webb at his home in Clinton and spent an hour with him pleasantly. He was bright, and even laughed heartily while we talked together. He said he doubted if the mistake of his life, was not giving up the pastorate—

We had the pleasure of preaching for pastor Pace last Sunday morning and night. Our home was with Bro. J. C. White and family, whose hospitality cannot be excelled. We were delighted with the Hazlehurst people.

THE BAPTIST takes no stock whatever in politics, as such, but we do feel a very deep interest in the welfare of our state, and word comes from North Mississippi—the Delta—South and Central Mississippi that Judge A. H. Longino is the man for the next Governor. Well, we need a high toned, conscientious, clean, competent man, and we know of none in the state who has these characteristics in a higher degree than Judge Longino, and we would rejoice to see him in the executive chair—

Our Pulpit.

A Great Baptist.

BY W. S. SEARCY, D. D.

"He shall be great in the sight of the Lord."—Luke 1:15.
(Published by request of Tishomingo Association.)

Greatness in the sight of man does not amount to very much. Such greatness is confined to a very narrow circle and is soon forgotten.

Considered as a statesman Jefferson Davis was perhaps the greatest man Mississippi ever had. His position during the civil war made him very notorious, and many knew of him, who otherwise would never have heard his name. But as great as he was I doubt if there are twenty people in this audience who can tell at once where the remains of this great hero lies, though he has been dead less than ten years. What a sad commentary on human greatness!

Comparatively speaking, only a few are by the world regarded as great, and their greatness is soon forgotten. So it does not amount to very much to be great from a human standpoint. But it does mean much to be "great in the sight of the Lord."

Such was the first BAPTIST. So if we would be great Baptists, we must be "great in the sight of the Lord." The prophecy foretold that John The Baptist should be "great in the sight of the Lord," and it was literally fulfilled. Jesus said "Among them that are born of woman there hath not risen a greater than John The Baptist." There were none greater in the Lord's sight than he. Let us consider some of the characteristics of this great Baptist.

I. HE DID NOT "DRINK WINE NOR STRONG DRINK." This is a very marked, and commendable characteristic. It is very offensive to our sense of self respect to hear Baptists accused of being fond of the cup. The first and greatest Baptist that ever lived, was a "teetotaler." Can the same be claimed for the first of any other denomination? Perhaps so, and if so, it is much to their credit.

No one who "drinks wine, or strong drink" as a beverage, can be a great Baptist. Such a man is not great in the eyes of his brethren, and he certainly cannot be "great in the sight of the Lord." Every great Baptist must be a D., which means he "doesn't drink."

II. JOHN THE BAPTIST WAS

FILLED WITH THE HOLY GHOST. This is a cardinal characteristic with us. All true Baptists are led by the Holy Spirit. It was true of Peter, and Paul and of Stephen and John, also of Cary and Judson, of Spurgeon and Broadus, and millions of others. In fact, only those who are led by the Spirit of God are the Sons of God, for "if any man have not the Spirit of Christ, he is none of his." Baptists are uncompromising in their advocacy of a converted church membership. This is the great rock on which all others break. Baptists stand alone, in claiming regeneration by the Holy Spirit, as a necessary prerequisite to baptism. Like the first great Baptist, we must be filled with the Spirit on entering a religious life, and then be led by the Spirit along all our Christian pilgrimage, if we would be "great in the sight of the Lord."

III. "HE GREW AND WAXED STRONG IN SPIRIT." No one can be a great Baptist without growth. As well talk of a child being a great man without growth as to expect a Baptist to be great till he has grown in grace, and in the knowledge of the Lord and Savior Jesus Christ. The great trouble with our denominational household is we have too many infant members, too many babes, that have to be fed upon milk, instead of meat. It is a great mistake that numbers are a source of strength with Baptists. A family of six or eight children, all of whom are infants would be a very helpless family. We need, like the first great Baptist, to "grow and wax strong in Spirit."

O, for more spiritual athletes! No amount of intellectual culture can meet this demand. We must be "strong in the Lord, and in the power of his might."

IV. HE WAS UNSELFISH. His ministry attracted "all Jerusalem and Judea." Many thought he was the Messiah, and he could easily have received the worship of the people if he had been willing to have accepted it. How often, even ministers of the gospel, allow themselves to take the praise which is alone due to their Lord.

But this great Baptist said, "I am not the Christ." "I am not worthy to loose his shoe latches." But when asked who he was, he answered, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord."

"I am nothing, my message is everything." What an ideal

preacher he was. He was buried in his mission.

He said, "he that hath the bride is the bridegroom." The bride here evidently means the church. Then Christ had his church before his crucifixion and the Pentecost.

This of course is only Baptist doctrine. It is what the first great Baptist taught, and what all true Baptists believe. John the Baptist was so unselfish that he found his joy in the "increase" of Jesus though it led to his own constant "decrease." The same unselfish principle was involved in his ministry that was in that of our Lord himself when he said, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

V. HE WAS COURAGEOUS. If John The Baptist had been a man devoid of convictions and the courage of his convictions he would have esteemed it a great honor to have had Herod and his adulterous queen in his audience. If he had been like Episcopal rectors we have known, he would have been invited to Herod's birth-day party and would have dined with Salome, and then would have gone to church and have preached on "The Divine Right of Kings." But this great Baptist was made of sterner stuff. He dared to call things by their right names. He chose to die rather than be a demagogue. Such were Paul, and Bunyan, and Holmes, and Diaz, and thousands of others who have sealed their testimony with their blood. The world needs more of them today.

"They are slaves who fear to speak, For the fallen and the weak, They are slaves who will not choose, Heated, scoffing, and abuse, Rather than in silence shrink, From the truth they needs must think, They are slaves who dare not be In the right with two or three."

VI. HE FULFILLED HIS MISSION. Considered from a human standpoint we may say the life of John The Baptist was a failure. He spent possibly thirty years in preparing for the ministry, which it is reasonable to suppose lasted only a few months.

Was the work worth the effort? Yes, in thunder tones, yes! That is all anybody can do, is to fulfill his mission. When all the names shall have faded forever from the scroll of human fame, the name of John The Baptist will shine with immortal lustre, for he is "great in the sight of the Lord."

Let each one find his mission in life and then faithfully fulfill it,

then and only then will he be "great in the sight of the Lord."

How Can Children Be Kept in Sunday-School.

The question, "How can children be prevented from drifting out of the Sunday-school," is frequently asked, but seems yet unanswered. I do not expect to give a satisfactory answer to this question, but will suggest some things in connection therewith and trust that these may develop something practical.

A good physician will, if possible, find the cause of his patient's complaint, and having that removed a cure follows, as a matter of course. It is well for us to follow this wise example and see if we can ascertain why it is that boys and girls of 14 years and upward drift out of the Sunday-school; and then seek for the remedy.

In the first place we must remember that neither children nor adults have, naturally, any love for the Sunday-school, nor any other religious service; it is to them an irksome duty unless by wise tact it is made pleasant while helpful.

One prime cause for children leaving the Sunday-school is found in the lack of proper home influence and training. No parent has any right to leave the moral and religious training of children to others, and any parent who has the true conception of parental obligations or loving regard for the child would not do this if such right existed. The Sunday-school was never intended to supply the place of the home in this training, and it could not do it if such was its mission. God blesses the faithful parent and his curse rests upon the unfaithful. (See Gen. 18:17-19 and 1st Sam. 3:12-14.) It is a fact that in many homes children are made to feel that the Sunday-school is of very little importance, "a place for kids," but not for young ladies or gentlemen, and as a consequence, so soon as they begin to regard themselves as belonging to the latter class they think they should stop going to the school. How is this impression made upon the child? By the fact that the parents and older children treat the school as of very minor importance, they do not attend themselves, and permit the children to stay away for trifling causes. There is much in habit, and the child who grows up with the habit of at-

tending church and Sunday-school will not be nearly so liable to drift out of them as he or she grows older. This habit should be formed by authority upon the young children and by loving example upon all. Parents, you have a fearful responsibility: if the watchman upon the wall is to answer for the blood of those he fails to warn, how much more will be required of those to whom God has entrusted the training of immortal souls at the most susceptible and critical period of life? God help us all to appreciate this responsibility and discharge these obligations.

Another cause for this trouble exists in the fact that the rooms where the school assemblies is frequently uncomfortable and unattractive. The Devil never acts with as little sense as God's people; we expect unconverted persons to come to our churches and Sunday-schools and be perfectly satisfied to remain as uncomfortable as we can make them, while Satan's workers make their haunts as pleasant and attractive as possible. There should be comfortable rooms and seats for the classes in the Sunday-school. Teachers should strive to make the lesson hour both pleasant and profitable and all the services should be devout but joyous. In order to carry out these suggestions several things would be necessary, a full discussion of which would occupy more space than can be given to this article. I may be permitted to call attention to some of these without entering into the extended discussion of them.

Passing over the matter of comfortable rooms, which every one will admit is helpful, if not essential, I will say a few things about the other two matters mentioned. No superficial, perfunctory teaching will attract or hold the attention of a class, and a teacher who expects to make the lesson either pleasant or profitable, must study the art of teaching, and prepare the lesson properly. I have thought it required considerable more of interest in the lesson and the school than is possessed by the most of us, to sit for half an hour and listen to the so-called, but misnamed, teaching of some of these who evidently don't know what they are teaching. Is it any wonder that a bright boy or girl will quit attending a class which is so taught? Any one who has any proper conception of the work of teaching will use some effort to qualify for the work.

As to the services, they should be in keeping with the young lives they are intended to influence. Long prayers and long talks should be avoided, the singing should be joyous praise, not funeral dirges, dead marches have no place in either the Sunday-school or heaven. Let everything be kept moving from the time the school opens until it closes.

In conclusion, pray for the pupils, let them see that teacher and superintendent are their friends, and bring them to Christ and he will help the faithful teacher to hold them in the school.

JOHN T. BUCK,
Jackson, Miss.

Little Folks.

Some time ago we published a letter from a little boy and now here is another.

We are not willing to shut these little folks out of our columns. So we have decided to open a LITTLE FOLKS DEPARTMENT. We want little letters from all the children, not more at any time than you might put on a postal card, and with these letters send nickels and dimes for the Cuban Mission. Now let the little letters pour in.

LULA, MISS., Dec. 18, 1898.

Dear Doctor Searcy:

My mother is a subscriber to your paper and I saw a letter in last week's paper from a little ten year old boy from Corinth and I thought I would try and write one. I was ten last February. My dear mother is dead. She died when I was 18 months old. My aunt, Mrs. Dr. Morrow, took me to raise when my own mama died and I call her mama. She is the only mother I have ever known. I did not know that she was not my mama till I was five years old.

I am going to school to Prof. Roby. Mrs. Roby is my music teacher. We are all Baptists, all my kinsfolks, and all my teachers. I go to Sabbath-school and ring the bell every Sunday morning. We little folks have organized a "Helping Hand Society." Mrs. Roby is our leader. She is a great church worker. I received a nice Bible last year from my Sunday-school as a reward of merit. Bro. J. E. Barnett is our pastor. We all love him. I am going to try to be a good Christian boy. I have a brother making a doctor of himself. One of our friends got married last week to a handsome Nashville lady, Mr. Maddox, and car-

ried his bride out to his beautiful home on Moon Lake. We are looking for Santa Claus. If I see this in print I will write again.

ALBERT TURNER.

Our Havana Mission.

Through the kindness of Dr. I. T. Tichenor, we have on our desk the "proof sheets" of the special committee's report concerning everything pertaining to our mission in Havana. The report is very minute in detail and consequently very long. It is signed by Porter King, E. L. Connelly and I. T. Tichenor.

The report shows that "the church property on Dragones street cost \$65,000, Spanish gold, or \$60,000, American money; that it was deeded to Dr. A. J. Diaz on the 6th day of December, 1890, as general attorney for Dr. I. T. Tichenor, with full power and authority in Diaz to rent, and collect rents, sell and convey, mortgage and otherwise encumber, and generally to handle, and dispose of the same as he might think proper." "It has always been understood, however, by Dr. Tichenor and Dr. Diaz that it was in fact the property of the Board and neither of them ever pretended any claim to the contrary." The deed was only conveyed as it was because of the peculiarity of the Spanish law.

Dr. Diaz, however, while the property was in his hands, in the exercise of what he thought was good judgment, placed a mortgage for \$12,000 on the property. With \$7,850 he bought the Buenos Aires property, on which he spent \$800 in repairs and improvements. He also bought the San Miguel de Pardon property for \$1,500. He also spent \$150 for title papers, besides other expenditures in the Board's work; all of which money Dr. Diaz accounted for satisfactorily to the committee.

All the affairs were gone over in a business like way by this committee, assisted by a competent attorney. Dr. Diaz cheerfully transferred all his titles to an authorized agent of the Board, and the matter is now put in good shape. The Board has asked Dr. Diaz to take charge of the church as pastor, giving his whole time to spiritual work for a salary of \$1,800 per year, to be paid jointly by the church at Havana and the Board.

It is altogether probable that he will do so. The outlook for our mission there is very promising

indeed. Some one else will be charged with all the secular management of our mission interests there.

The report is too long to lay before our readers.

Dear Dr. Searcy:

Since meeting you at the Jubilee Convention at Little Rock I have been reading THE BAPTIST with great pleasure. I like the tone, the spice and the good spirit. And I wish to thank you especially for your commendable effort to set THE ARGUS right on Landmarkism. Stand to the facts and principles of Baptists and we are at your back by the myriads.

Have the kindness to greet all my friends who are in Mississippi. And I rejoice to reckon them many. Taken altogether, I believe the Mississippi Baptists have as much to commend and as little to regret as any people I know. And with such men at the front as are there now, there must be a glorious and healthful history before you. Lead them on gloriously.

As to ourselves, we have great reason to thank the Lord that our lot has been cast among such pleasant people. We have a great field of wonderful possibilities and it is bright with progress, which is even now at the door. We have not yet been able to build our church house, but hope to get to work very soon.

While I was away from home, on Thanksgiving Eve, a lot of people broke into our house and went through it, from front door to kitchen. And they left us greatly enriched when they left. My dear wife, who had to bear all this while I was away, hardly knew "where to bestow her goods." But a pastor's family generally has great capacity—nearly all there is inside. Only four turkeys! And just one dressed. Instead of giving an inventory which would include a large part of a grocery store, let me say to the churches that if they want to feel happy and make the pastor happy, and get some fresh power into the sermon, "pound the pastor." Bruised flowers emit the sweetest odors. It will break his heart, be sure, but he will rejoice when it is done. All hail ye faithful of old Mississippi.

O. L. HAILEY.

Don't Neglect Your Liver.

Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.

An Open Letter to the Mississippi Baptists.

Dear Brethren:

I have been wanting to write you this letter for some time, but have been prevented by the serious sickness and death of my mother, and other pressing circumstances. At our convention at Brookhaven, Brother Lomax said some very impressive things, to the convention, about the solid comfort and cheer that comes to us through the sympathy and loving confidence of our brethren. I very much enjoyed his remarks upon that subject, and I thought I fully appreciated their meaning. Their effect, however, has been doubly impressed upon me by things which have since occurred.

At that convention our great denomination saw fit to ask us to give up our Brother, W. T. Lowrey, to leave Blue Mountain and take charge of Mississippi College. We did so resignedly, and I believe I may say cheerfully, because we felt that it was for the good of the Baptist denomination in Mississippi, and of the cause of Christ at large. And yet we had great fears as to the effect his leaving might have on Blue Mountain College. After he had accepted the call of the Board of Trustees of Mississippi College, a number of strong brethren cordially came to him and to me and assured us that Blue Mountain should not suffer from the change. The expressions and assurances which we received, while there touched us very tenderly, and made us feel, more than ever, bound to the Baptist Brotherhood of Mississippi. As the months have gone by our brethren have proven that they meant as they said to us there. Brethren, you have stood by us in a way we shall never forget. We appreciate it and thank you and the Lord for it.

I write now to say that we feel that your obligation in the matter has been discharged. Blue Mountain has now in the roll 164 boarding pupils. Last year we enrolled only 173 the whole term. There now seems to be no doubt, that by the middle of the session our enrollment will be decidedly beyond the total enrollment of last year. Our school has certainly not suffered in the matter of numbers, by the change. In spite of the yellow fever and quarantine and low cotton and hard times, it seems that this year the enrollment is to be as large as ever before in the history of the school—perhaps larger than

ever before. Please, let me say just here, that this great success is not due to the efforts or the efficiency of the new president. Brethren, it is very largely due to your cordial and generous support. We thank you for this and shall thank you in future for all you may do for Blue Mountain College; but we do not ask you for any further support on the ground of our having made a sacrifice for Mississippi College. You have already placed us where we were before the sacrifice was made, and have looked to it that no disaster came from the sacrifice. This is all we could ask. In the future we ask for your confidence and support in so far as you feel that we merit it by faithful and efficient work in the development of the young women who fall under our care, and by our faithfulness to the cause of Christ, and to humanity. We do not ask, however, or feel that we ought to have all the Baptist patronage of Mississippi. Brother Wharton, of Clinton; Bro. Stone, of Meridian, and Bro. Otken, of McComb City, have done noble genuine work in the education of Mississippi girls, and ought to have their share of patronage and support. Their schools ought not to be allowed to languish, and we owe it to them and to God to see that their work is properly supported. The denomination can not spare any of these schools. Let the brethren stand by them. Besides there are several academies and mixed schools in the state where good honest work is being done, and they too should have our sympathy and support. Let us stand by all our schools—we need them all. I have said what was in my heart.

Very truly,

B. G. LOWREY.

Blue Mountain, Miss., Dec. 27, '98.

Hopeful Letter.

EASTFORK, MISS., Dec. 15, 1898.
Dr. Searcy:

I am well pleased with THE BAPTIST. It is a God send. My prayer, labor and purse shall be brought to the paper's support. My health is very much improved, and I hope to be able to put in another year for the Lord. The college here is doing fairly well, considering the hard times. The cry of hard times is heard in the land, but the Lord reigneth and the earth and the people are going to rejoice.

Yours sincerely,

J. H. LANE.

Items

Our church never accepted the resignation of Bro. A. J. Rogers and gave him a unanimous call for another year.

We observed Thanksgiving, had a nice service, and raised \$10.91 for the Orphanage at Jackson, Miss.

We are becoming civilized in Southeast Mississippi. Saturday before Christmas was a busy day among the merchants, quite a number of people in town but not a single man under the influence of liquor was seen by any one.

Sabbath and Christmas was a beautiful day, fair attendance at Sunday School, and preaching service, for worship. At 8:30 the Sabbath School met at the church, the roll was called, and a paper sack containing fruit, nuts and candy, was given to each one, a talk to the children from the pastor, some recitations from the children, and we were dismissed. The day was spent as quietly as any Sabbath in the year. The collection amounting to \$3.89, at the Sabbath School, will be sent as a Christmas offering to the Orphanage. Next Sabbath's collection for the church is for State Missions.

Our Sabbath School has to pay for its literature—the Convention Board Series and like it very much.

The express agent told me there was about half as much whisky received here this year as last and it was for the country.

W. H. PATTON.

Shubuta, Miss., Dec. 29, 1898.

Married.

LITTLE SPRINGS, MISS., Dec. 27, '98.

MARRIED—At the residence of the bride's father, in Amite county, at 12:30 P. M., December 21, 1898, Mr. E. J. Huff to Miss Nettie Walker, by the undersigned.

J. E. LOWE.

BATESVILLE, MISS., Dec. 28, 1898.

MARRIED—At the residence of the bride's parents by the undersigned, Mr. D. H. Speer, of Hollettsville, Texas, and Miss Mary F. Lomax. May God's blessing rest upon them.

ALEX. A. LOMAX.

We make our lowest bow to the young couple, and wish them every blessing. Miss Mary is a gem, and we hope she is well set.

A snowslide on the Chilkot Pass in Alaska killed six people.

Our Young Preachers.

There are twenty-seven of them at Mississippi College and two others are to be here in a few days. Eighteen of these are depending on the Board of Ministerial Education for a part or all of their board. I am now president of the Board of Ministerial Education as well as president of the College. I am determined that money contributed to this purpose shall be well and worthily spent, if it is in my power to have it so, and I think my excellent brethren who are on the board with me feel the same way.

1. We never pay all of any young preacher's expenses. We pay all the board of some, and a part of the board of others, but we do not pay for their books nor their matriculation and incidental fees.

2. We help only those who are willing to help themselves. Those who receive help must be willing to work and make sacrifices.

3. We help only those who have preached. One who receives help from our Board must be a preacher; it is not enough to be simply a boy who expects to be a preacher.

4. We help only those who are recommended by their churches. Now, brother, we need money. Recently a State official sent me \$25.00 for ministerial education. He said he sent it as a thank offering because God had shielded him and his from yellow fever. Glorious example! Is any one else thankful? Recently, also, an excellent Christian widow sent \$10.00. But very few others have sent anything. I am sure a great many individuals and churches expect to send. Can't you send it now? We shall need \$75.00 a month or more from now until the first of July. This appeal is not for Mississippi College, but for the education of young preachers. "A friend in need is a friend indeed."

Your brother,

W. T. LOWREY.

Seven new boys have entered Mississippi College since Christmas and several others are expected soon.

Brethren Rowe and Lowrey, with the approval of the Convention Board, have asked all the churches and pastors to devote February to collections for the College. It is to be hoped that strong pull and a pull altogether.

If Gloomy and Nervous, and looking on the dark side of things, take a few drops of Dr. M. A. Simmons Liver Medicine, and the gloom will disappear.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.January 8, 1899, Christ's First Disciples.
John 1:35-46Motto Text: "Behold the Lamb of God."
John 1:36.

This beginning of Messiah's kingdom on earth forms a very interesting study. Insignificant on its face, the movement was charged with the potential force which shall go on gathering momentum till the kingdoms of this world become the kingdom of our Lord and his Christ. The scene of our lesson succeed the period of the forty day's temptation in the wilderness, possibly without any interval of time. Note the successive days indicated in verses 29, 35 and 43. The lesson may be grouped about the four expressions by which these disciples were brought to Jesus.

Behold the Lamb of God. This expression from the lips of the Baptist was the key-word to the door of the kingdom. Possibly these pioneers of the faith did not grasp its full meaning, but when applied to this wonderful personage who had been so strikingly introduced by John, it acted upon them with magnetic force. Gradually they are drawn into his companionship till they are convinced of his Messiahship. Probably from 10 o'clock in the morning till far into the day Andrew and John (for the unnamed disciple must have been he) stayed with Jesus and heard from him wonderful words, the result of which was that they pledged their faith to him. They immediately exemplified the spirit which has ever characterized the true followers of Jesus, namely, the missionary spirit. So they set out immediately on their mission.

We have found the Messiah—Probably each was looking for his brother, but the record is that Andrew was the first to find his brother. John modestly withholds the account of his search, but gives us a glimpse of Andrew's success. With a conviction born of experience Andrew brought his brother to Jesus by his testimony that he had found the Anointed One.

What an encouragement to the man of one talent. Andrew is known as Simon Peter's brother. If he ever preached any great sermons they are not recorded, but he brought to Jesus one of the greatest of Apostolic preachers. He

further teaches us that home is the place to begin. Let our testimony to Christ be born of conviction and enforced by earnestness of purpose and we will bring men to Jesus. Now if John brought his brother James to Jesus, which is very likely, we have here the first call to discipleship to these four which is renewed in Matt. 4:18-25. The first call seemed to result only in personal attachment, while in obedience to the second, they left all and followed Jesus daily. They were not yet chosen as Apostles. This took place still later.

Follow me.—On the morrow Jesus wished to return to Galilee, but two others are added to the band of disciples before he returned. Finding Phillip he addressed to him the personal command, "Follow me." There is no record of his being brought. It seems that he was won by a direct personal appeal, yet, as he was from the town of Andrew and Peter, they may have called the Master's attention to him. It is not often that a disciple is won for Jesus without some human instrumentality, though often times it may be only a prayer by which the Master's attention is called to them.

Here the matter of discipleship is put squarely before him. To follow, or not to follow, he must decide for himself. Well for him that he decided in the affirmative, for otherwise, he would have been lost in the unnamed crowd left behind as Jesus went into Galilee. He joins the band of workers and is soon bearing witness to Jesus and winning disciples.

Come and see.—Nathaniel (meaning gift of God) was probably the Apostle, afterward known as Bartholomew. Going directly to him Phillip stated that they had found the Messiah whom Moses and the prophets had written about, and that he was none other than Jesus, the son of Joseph from Nazareth. Joseph was the reputed father of Jesus, so it was quite natural for Phillip to speak of Jesus as Joseph's son. But the statement that especially taxed the credulity of Nathaniel was that the Messiah should come from Nazareth. He was himself an inhabitant of the village of Naib, not far from Nazareth and must have known that the latter village bore an unsavory reputation. At any rate it was foreign to the mind of the guileless Israelite that any good thing should come from Nazareth. To settle all quibbling, Phillip said,

Further teaches us that home is the place to begin. Let our testimony to Christ be born of conviction and enforced by earnestness of purpose and we will bring men to Jesus. Now if John brought his brother James to Jesus, which is very likely, we have here the first call to discipleship to these four which is renewed in Matt. 4:18-25. The first call seemed to result only in personal attachment, while in obedience to the second, they left all and followed Jesus daily. They were not yet chosen as Apostles. This took place still later.

Meridian Notes.

Dear Bro. Searcy:

Our city has been quite busy, of course, the past few days. Tomorrow is Sunday—it is also called Christmas, this year. While I do not believe it is the real anniversary of the Saviour's birth, and fail to appreciate the "mass" part of the name, I like the social feature and the "giving of gifts."

Dr. Venable is to fill his own pulpit tomorrow—he generally does so, and, as usual, he will doubtless be greeted by a full congregation. Rev. J. H. Richardson is announced to preach at Fifteenth Avenue, Bro. Johnson, pastor-elect, not beginning his labors until January. Dr. Stone is to supply Forty-first Avenue, Pastor Lowrey being off on a visit to kin-folks.

Dr. Hackett has gone to New Orleans to spend the holidays with his children there. Pastor Elliott, of Emmanuel, is at one of his churches in Alabama. Bro. W. S. Rogers, I presume, will deliver his farewell sermon as pastor of South Side. Seventh Avenue is to enjoy the ministrations of Bishop J. R. Farish, and Monday night its thriving Sunday School is to have a "Christmas tree."

Chickasaw Association has entered energetically upon the colporteur work, having engaged Bro. Tull, of Tennessee, to combine that and thorough missionary work on the entire field. Then, on the fifth Sunday in January, chairman W. J. David has arranged for holding an Institute at Enterprise. By the way, we had the pleasure of a call from Elder G. W. Knight, of Waynesboro, the other day.

There will likely be some changes of Baptist matters in our city, in the near future. Some of our churches have been weakened by loss of members, and financial misfortunes. Our colored brethren, on the other hand, seem to be

gaining strength, and continue to branch out—they now have eight churches within the corporate limits. In addition to this they have an academy, and are reaching out for a college.

Stone College suffered considerably by the quarantine. Its patronage must naturally come from abroad, mainly, for the public school system of Meridian is of a high order, and its advantages are open free to all citizens. The college girls have gone home to spend the holidays, as usual. But I must close—but allow me to congratulate you on the make-up, appearance and merit of THE BAPTIST.

L. A. DUNCAN.

Saturday night, Dec. 24, 1898.

A Loyal Baptist.

December 27th, 1898.

DEAR BROTHER—In writing to you and saying I like THE BAPTIST does not express the language I would like to convey to you and Bro. Searcy, as editor and manager of our home paper and organ. The letters from the Brotherhood, let alone the scripture lessons and sermons there, is so uplifting to us. Especially to one confined to his room for five months, and to bed half the time as I have been since the 7th of August last with typhoid fever, followed with chronic pleurisy. But to the good Lord be thanks, and kind friends, I am on the mend and hope soon to be all right again.

Bro. Bailey, I would not do without the paper for twice the price asked. It is a letter from all our Baptist families, not only in this, but other States. Long may it live, and may it continue to hold up the royal banner of King Emmanuel. I don't see how a loyal Baptist family can get along without it in their home.

Yours in the work,

J. M. VINSON.

While we condemn most severely the habit of carrying pistols, we believe that the saloon-keeper who shoots his little pistols over the counter is a far more dangerous man in society than the pistol carrier. And if a law should be passed and enforced against carrying pistols, far more should a law be passed and enforced against the saloon-keeper. The pistol carrier does not usually kill more than one or two men with his pistol, but the saloon-keeper kills, it may be, a dozen a year.—Baptist and Reformer.

Baptist Directory.

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PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the Home and Farm one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them The Weekly Commercial Appeal one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they choose.

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40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c, and \$1.00 bottles.

From New Orleans.

The readers of THE BAPTIST would doubtless be interested in a brief statement of the present condition of Baptist affairs in New Orleans; and I feel inclined to say a few things, yet I scarcely know just what should be said. This has always been regarded as a most difficult field, and the discouragements have been not a few; yet much faithful work has been done, many noble servants of the Lord having laid down their lives for the cause of truth and righteousness in this great and wicked city, and the altar's fire has not been permitted to go out. The labor bestowed for the cause has not been in vain, and the good seed sown in tears will yet spring up, and the harvest will be abundant. "For in due season we shall reap if we faint not," and "they that sow in tears shall reap in joy."

Our beloved brother, Dr. Whittinghill, is holding the fort at the Coliseum Place church, and the indications are encouraging for enlarged and permanent success. I find him a true-yoke fellow, and our relations are exceedingly pleasant and agreeable.

The Valence street church has been passing through trials, and considerable discouragement is the result, yet everything seems to be settling down, and the church promises to take on new life. That church has quite a number of able and efficient brethren in its membership, and there is no good reason why it may not speedily become a strong and efficient body. The Lord bless and prosper the work in Valence street.

The Carrollton church, a new organization, starts out with favorable prospects, and it will no doubt do a noble work in that part of the city. A noble band of brethren compose that church, and much is expected of them. The Lord give the Carrollton church a pastor after His own heart.

Of the work at the First Church another could more properly speak, yet I will say that in the short time I have been here there has been much to cheer and encourage, while some things have been discouraging.

The financial obligations have been promptly met, and there has been a growing interest in the work. Still there has not been on the part of the membership that strong, zealous, enthusiastic attachment to the Lord's house, so necessary to the enlarged and per-

manent success of the work. Yet, there are quite a number of as faithful, Godly brethren and sisters in this church as can be found anywhere, and it has never been my pleasure to be pastor of a church where more of the members took so able, interesting and effective part in the public services. I look upon this as quite remarkable and a very encouraging feature of the work. Since coming here there have been many hindrances. The yellow fever scourge, the absence of so many, the depression in business affairs, etc., have all been serious drawbacks, but the Lord has not left us to ourselves. He is with us as he has been with us, and will be with us to the end. Blessed be his name forever.

I understand that the Rev. W. D. Gay, late pastor of Valence street church, has started a movement for a new church, but of that I may not properly speak until the new movement has assumed tangible form and direction.

To be sure, there have been dissensions and divisions enough in this city, and I would earnestly and faithfully counsel all of our Baptist people to seek peace and pursue it, carefully and constantly following after the things that make for peace and the things whereby one may edify another.

A Roman Emperor once said: "We do well to make three distributions of time: the past to oblivion, the present to duty, and the future to providence."

Let there be no contention among us, but rather that noble emulation—as to who can best work and best agree.

It was our great pleasure to have with us at the First Church last Sunday, that wise, pious, noble man of God, Dr. J. A. Hackett of Meridian, Miss., and he preached two able and impressive sermons for our people. I do not know when I have met a brother whose preaching and conversation I have enjoyed more. He is evidently one of the very best and ablest men in this country.

Dr. Hackett was here on a visit to his son, Dr. R. H. Hackett and family, who are among my best and truest friends, living near our church, and I had the pleasure of being with Dr. H. a good deal while he was here.

Well, as this letter is growing to be most too long I shall reserve some things I would like to say for another time.

Permit me to ask an interest in

the prayers of all for our work in New Orleans.

A. B. MILLER.

December 27th, 1898.

Evil Tendencies.

BY J. A. LEE.

Dear Baptist:

You have been a weekly visitor to my home since you first issued, and as long as you stay sweet, clean and pure as you now are, you will always be welcome in my home and find in me a friend and helper.

Now, you will please allow me space in your columns to call attention to what I consider growing evils in some of our churches. As watchmen on the walls of Zion we are to cry aloud and spare not. God's word teaches us to shun the very appearance of evil, and as these to which I refer are not only apparent, but real evils, I feel it my duty to call attention to them hoping it may result in good for some one.

The evils to which I refer are: The methods adopted in changing pastors; in many cases it is best that a change be made, however, in most cases, if the church would do her duty the pastor might be retained and much good accomplished. Baptists churches are supposed to be controlled by a majority, especially in calling a pastor, but the present tendency is, that the minority rules, and this does not always represent the religious sense and judgment of the church but the dollars and cents. Two examples will serve to illustrate this. First, in a church of seventy-five or eighty members three or four become offended at the pastor and demand that a change be made or they would have nothing to do with the church. The majority did not grant the request, however, and these four offended members talked and acted in such away that it became necessary for the pastor to resign, which was sanctioned by those who had supported the church and pastor. A second case is like this: A pastor feeling his work, with a certain church, had been accomplished, resigned and his resignation was accepted and a committee, composed of the deacons and one other member, was appointed to secure another pastor or correspond with such as might be secured.

The committee discharged its duty and soon had a Brother notified to be with the church on a certain day, and through the influence of one member another Brother,

a stranger to the state and church, save one member, was also notified to visit the church. Both came and were heard, and on the following Sunday a call was made. The committee composed of the deacons, who are supposed to be men of mature and Godly judgment, recommended the first Brother mentioned, but through the influence of the one member, who favored the second Brother and represented the wealthiest family in the church, the stranger was called. Now, what think ye of these two cases? I leave my readers to draw their own conclusions.

Brethren, I believe in the sovereignty of God's church and I also believe in the sovereignty of his children, for every member of the church has equal rights, and no member having superior money power should seek to influence or intimidate another member and cause him to act contrary to his honest convictions.

Brethren, such as this smacks of communism and should, be denounced by every church and preacher.

There is another evil connected with changing pastors that I wish to call attention to, i. e., going so far from home to get a pastor. Our Master experienced something along this line, while on earth, and left his disapproval of same in the following lines: "A prophet is not without honor save in his own country, and in his own house. Matt. 13:57." This is truly an age of new things, and some of our churches have caught the spirit.

They want new songs, new pastor, new theology, etc., thinking thereby they will have a new drawing power, and they do, but as soon as the new wears off the drawing string is broken and they go back to the same old place, and ere long we hear the cry: new songs, new evangelist, new pastor, new theology, etc., and so they go.

Brethren, this is an evil, and growing tendency. I can now call to mind two or more churches in Mississippi that are suffering from just such a mistake. They called men from other states with whom they were barely acquainted, rather than call a Brother known and tried in their own state.

Brethren helve your axes with hickory from your own forest rather than with machine turned timber of a nicer sort, then you will be able to do more cutting and better cutting.

You will also remember that the

truth expounded in the following lines is applicable just here:

"With words as with fashion,
The same rule will hold
Alike fantastic it's too new or too old,
Be not the first by whom the new is told,
Nor the last to lay aside the old."

Now, I would not be understood as saying we should not call a Brother from another state, for we have some honored Brethren in Mississippi from other states, and many in other states from Mississippi, but would be understood as saying be cautious. Honor and develop your home talent first, then help to honor the talent of other states. Now may the Lord bless this to the good of some of us and bless our paper and all its readers.

Your Brother,

J. A. LEE.

The Name Approved

My Dear Brother:

I must congratulate you and Brother Bailey upon the neat appearance of the paper, and its general make up. The name is not amiss, but well chosen.

May God bless you in your combined efforts to send out a paper not only to please, but to be meat for our denomination.

I shall not be satisfied until every family represented in my congregations, who bear the name of Baptists, take our paper.

Brethren in the Work, let us remember, that there is weakness in division, but strength in unity.

So, let us pull together, and while our paper is good, let us make it better. How, did you say? Why, by reading it ourselves, then inducing others to read it also—speaking kindly of it and for it—by giving it a little time and money too.

Newspapers cannot run themselves, neither can men run them without money.

Truly, J. E. THIGPEN.

ARKADELPHIA, ARK.,
Dec. 22d, 1898.

Dr. J. B. Searcy, Jackson, Miss.

MY DEAR BROTHER—Accept the many well wishes and christian greetings of one who learned to love you dearly when you were so closely connected with the early struggles of Ouachita College. You have given me great encouragement in my work many, many times.

You are making a great paper for Mississippi Baptists. May the Lord continue to use you for His glory and the strengthening of His people. Come to see us when you can.

Fraternally,
J. W. CONGER.

Baptism, A Barrier to Church Divisions.

Churches are liable to divisions. Humanity will assert itself in the lives of human members. We do that which we would not and fail to do that which we would. Though we assert our willingness to die for the Lord, yet before the cock crows twice we may have denied him thrice. Instead of letting the same mind be in us which was also in Christ Jesus, we assert our rights to think as we desire. Free thinking paves the way for the promiscuous choice of leaders if our mind so dictate.

Scarcely can that church be found where there has not been, or is not a tendency to division. "All we like sheep have gone astray; every one to his own way."

The church at Corinth, so close upon the life of Jesus, and under the direct care of Paul, was troubled with divisions. How human they proved themselves to be. They loved Paul. He, first of all told them of eternal life, and unfolded to them the beauties of a holy life in the Master's service. They loved him for his interest in them and for the hardships he endured for their sakes. Was it unreasonable for some to say: "I am of Paul?"

The Grecian mind was aesthetic. To this part of their nature did flowery Apollos appeal. His rhetorical sermons carried their minds back to Demosethenes and aroused them to such a pitch of enthusiasm that some were caused to say: "I am of Apollos."

This same freedom of choice caused others to be partially inclined to Simon Peter.

Thus the Corinthian cry: "I am of Paul," or "I am of Apollos," or "I am of Cephas."

Church divisions demonstrates two things: The divided members take the name of, and promise fealty to their favorite.

Followers are stamped with the name of their leader. A loyal private glories in being called by the name of his commander. Such a feeling dominated the members of the Corinthian church. Taking upon themselves the name of Paul, or Apollos, or Cephas, was equivalent to saying each would follow him whose name he bore. Paul's question to them, (1 Cor. 1:13) was a significant one: "Were you baptized in (to) the name of Paul?" He brings to mind their baptism. The commission of Jesus concerning baptism is "bap-

tizing * into the name of the Father and the Son and of the Holy Spirit."

Thus showing that a baptized person has been immersed not only into the element, water, but into the name of the Trinity. The Corinthian members were thus baptized into the name of Jesus and they stood as perjured people when, after having taken upon themselves the name of Jesus and having promised allegiance to that name, they forsook it, rallying to another name as Paul, or Apollos, or Cephas.

Having been baptized into Jesus' name, shall we surrender it for some other and shall we follow another? Would that Christians could remember they took the name of Jesus at their baptism. Remembering this is a barrier to church-divisions.

H. A. HAMLET,
Grenada.

Program.

FIFTH SUNDAY MEETING OF HARMONY BAPTIST ASSOCIATION.

To be held at Good Hope, beginning Friday, January 27th.

W. P. Dorrill is appointed to preach the introductory sermon and G. W. Nutt alternate.

1st. M. P. Hendrick appointed to give a report of the situation of our mission work in foreign fields.

2d. Walter J. Morris appointed to give report of progress and present condition of our mission work in home fields.

3d. G. W. Nutt appointed to show what we are doing in way of State missions.

4th. Mrs. Nena McClenden requested to prepare and read a paper on "How to further develop the Mission Spirit among our people." J. N. Denson is appointed to make a talk from the same subject.

5th. Does God intend to teach proportionate giving where He says "Lay by in store as the Lord prospers you"? 1st Cor. 16:2—W. C. Sessum, A. B. Hill, T. E. Morris.

6th. Is not the sin of covetousness very largely practiced by our Baptist people?—A. F. Young, A. L. Morris, F. Y. Grimes.

7th. Is the reason why our pastors are so poorly paid because the members are not willing to pay, or because the deacons fail to do their duty?—C. C. Anderson, W. L. Cox, O. H. Barnett.

T. J. MOORE,
Sec. of Ex. Bd.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENT.

We have been sending THE BAPTIST up to this time to the subscribers to the *Record* and *Layman*. A great many of these have remitted to THE BAPTIST, and many others have written ordering it sent, saying they would remit soon. We shall expect to hear from all in a short time, but those who do not write us will be discontinued, upon the supposition that they do not wish it continued. A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. We trust they will examine the contents carefully, and subscribe for the State paper.

Brethren do not defer this matter, but act at once.

In sending in subscriptions, please state whether they are new subscribers or renewals.

We are making a new mailing list from the old books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, kindly and promptly inform us and our best endeavors will be used for their immediate correction.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

"My Church."

We meet with this expression in Math. 16:18. It is the first time the word "church" occurs in the New Testament. It seems strange, but nevertheless it is true that there is a difference of opinion as to the sense in which it is here used. Some say "My Church" refers to the church universal, the whole body of believers, throughout the world, regarded as an assembly under Christ their head.

We certainly think this view is wrong, for what we regard as valid reasons.

It is the first time the word church is used by our Lord in addressing his disciples.

If he intended to establish an institution called "a church," that should be a visible, tangible, organization, one that should in a very striking sense contain marked characteristics of a Greek *Ekklesia*, which was the word used then and there by our Lord, we would expect him to use the word in its literal signification, and not in a figurative sense.

Trench says, "*Ekklesia* as all know, was the lawful assembly of a free Greek city of all those possessed of the right of citizenship for the transaction of public affairs. That they were summoned is expressed in the latter part of the word, and that they were summoned out of the whole population, a select portion of it, neither the populace, nor yet strangers, nor those who had forfeited civil rights. This is expressed in the first.

Both the calling, and the calling out, are moments to be remembered when the word is assumed into a higher Christian sense; for in them the chief parts of its adaptation to its more august use lie." Trench in giving us the classic use of the word informs us that a Greek *Ekklesia* was an assembly of citizens who had the lawful right to transact the business pertaining to a Greek free city.

Christ adopted this as the model for the government of his kingdom in this world. He selected men like Peter, James and John, and all his other disciples to constitute his *Ekklesia*, to act as his lawful assembly, to execute the laws of his kingdom in this world.

Now, granting that in a highly

figurative sense, the word "church" is used in some passages of scripture to designate "the whole body of believers." Yet we think that such is not its use in this passage. It would be strange teaching, first, to instruct in the figurative use of the word, and afterwards in its literal use.

In support of the view that we take, Dr. Harvey, of the Hamilton Theological Seminary, New York, says: "The church is the visible earthly form of the Kingdom of Christ and is the divine organization appointed for its advancement and triumph." When Jesus says 'I will build my church,' it does not seem possible for him to refer to the church in its invisible form. The ideas of construction, and increase, are prominent. It would seem strange for Jesus to say, 'I will build the whole body of believers.' The word build, in such a connection, would be meaningless, if not ridiculous. But, if we understand Jesus to refer to the "church" as an institution, then we can see how any of his churches in any age may be built up of material like Peter.

"By the working of his Spirit, with the preaching of his word, he adds souls to his church, and so builds it up with living stones."—*Comprehensive Commentary*.

So we understand the word "church" here to designate any congregation of baptized believers assembled for the purpose of executing the laws of Christ's kingdom.

Dr. H. F. Sproles Leaves Jackson.

Dr. Sproles preached his farewell sermon on Christmas morning to a large congregation. At the close of the sermon a number of brethren made touching talks expressive of their appreciation of the pastor who had served them eighteen years. Twenty of the members Dr. Sproles found here still remain. The church now numbers 369 members. A beautiful silver service was presented to Dr. Sproles and wife in the following elegant, and well chosen words by Judge A. H. Whitfield, of the Supreme Court of Mississippi:

"Bro. SPROLES—It has occurred to me that Bro. Griffith, or Christman, or some one who has shared with you the stress and storms of the last eighteen years, should present to you this silver service. But I have been requested to do so, and comply, adding some words

deemed appropriate. Eighteen years is a long pastorate—long enough thoroughly to test worth. You have brought to these homes the holy ministrations of the gospel. You have married the heads of these homes, baptized and buried their children, trained and moulded them. You have preached to them the gospel in its plainness, simplicity and power. And if it has affected others—as it has myself—each soul that has heard, has felt, that a personal message was being delivered from God to him. The hardened sinner has heard from this pulpit, not smooth prophesies, but the thunders of Sinai. The humble saint, no matter how poor or unknown, has been comforted—has been taken to Benah land, and given to see the shining of the far-off gates of the celestial city. You have dealt faithfully—through these eighteen years—with all souls. You have preached the truth without fear or favor, without respect of persons. Whether they "have heard, or have not heard, or have not heard," you have "delivered your soul." And you have preached a sermon different from, and better than these. That sermon is the life you have lived in the community—going out and coming in before them daily. The value of that life in this Capital city—worldly-minded as are all Capital cities—is attested this day, by expressions of profound regret at your departure, voiced by the secular press, and communicants of every creed from Catholic to Baptist.

"It may be said these remarks are too personal. I do not think so. I believe that one who has thus lived amid trial and stress—who many times, has not feared to stand alone with God, against all the world on the other side, needs to be told his work has borne its fruitage, while he lives. The confidence of those who love truth more than life—the affection of those who bear kinship to great and heroic natures, should be manifested here—while they live. This solace, this support they are entitled to. It is part of your joy this day to realize that the truth fearlessly spoken here, Sabbath after Sabbath, for eighteen years past, has brought many here, and many elsewhere, to 'know the only true God, and Jesus Christ whom He has sent.'" You appreciate today, the inner richness of the scripture—"they that be wise shall shine as the brightness of the firmament, and they that turn many

to righteousness, as the stars for ever and ever." God puts you, today, in spirit, on the "delectable mountains"—shuts, today, the door of your soul on all that is gross and earthly, and opens its window towards the sapphire throne of the Eternal—towards Jerusalem the blessed—where are no cares, no separations, but "recompense of reward"—recompense, rich, perfect, eternal.

"We hope to hear you, still, many times in the future, and at last to gather, with you, round the 'banqueting table where His banner over us shall be love.'"

"As some slight testimonial of the esteem and affection of this church, accept this beautiful service."

"I believe that there is a divine Providence that directs the fate of nations as surely as it does that of men. These islands have fallen to our lot, and there is an obligation to Christianity and civilization which we cannot avoid. There is work to be done in furtherance of civilization and humanity, and coupled with these obligations are associate recompenses in the wide field of commercial development which must attend our progress in that direction."

The above are the utterances of Senator Frye, of the Peace Commission touching our obligations to the inhabitants of the Philippine Islands. He talks like a Christian and a statesman.

Pharoah's daughter said to the mother of Moses: "Take this child away and nurse it for me, and I will pay thee thy wages." As certainly as America evangelizes these people, the Lord will give her the wages of material prosperity in return.

Rev. Chas. A. Loveless writes: "I am paid by my churches to do all the preaching I can. And to place THE BAPTIST in these homes, to my mind will be loud preaching; hence I offer my work for the paper free i. e., without commission. I think all pastors should do their utmost without expecting a part of the editor's 'hard earnings' unless he be a regular canvasser, and then he fails to be much pastor."

We are glad our brethren are coming to see this matter in its true light. We give each preacher one dollar on the price of his paper and if he does not work for us we are the loser.

NEWS AND NOTES.

Dr. A. A. Lomax has sent in two good lists of subscribers and the cash for the same recently. He also sends \$2.00 to pay for his own paper. He protests that he is unwilling to read a paper for less than it costs.

Dr. T. W. Holland, of Canton, made our office a pleasant call a few days ago. He is a Baptist, and a Prohibitionist of 'the strictest sect.'

Dr. J. C. Hiden, of Richmond, Va., has resigned his pastoral work in that city, to take effect next August.

Rev. J. F. Parkinson, of Pickens, and his beautiful bride, made us a delightful call during the holidays. They were returning from Meridian, the former home of the "elect lady," Miss Bertha Eatman. Bro. Parkinson has a fine school at Pickens.

Rev. R. M. Richardson has moved from Indianola to Eupora, where he gives half his time to that church, and the other half to Hollandale church. A good field, and a good preacher are happily joined.

Rev. M. W. Eggerton, of Cleveland, Tenn., who was recently called to the care of the Baptist church at Water Valley, has declined the call. This is one of our best churches, and it will evidently not be vacant long.

We learn from the *Corinthian* that Dr. Oaks has been conducting services at night, during the holidays, in the Baptist church at Corinth. It is understood that Pastor Weston takes charge of this church with the opening of the New Year. From the depths of our heart we pray the greatest blessing on both pastor and people.

We have an extensive, and well written marriage notice of Mr. Edgar D. Stone, and Miss Pauline Thompson, of Coffeeville, Mississippi, Rev. M. V. Nogsinger officiating. The notice was written by Miss Maude Wynne. The marriage took place on December 21st, 1898. We have no room for long notices. We can only insert a bare mention.

Rev. J. B. Hamberlin, of Healing Springs, Alabama, writes congratulating THE BAPTIST and speaks of Freeman, Farrar, Hamberlin, Whitfield, Clark, Duncan, Gambrell, and Hackett as our predecessors, who have under God, made it possible to have such a paper as THE BAPTIST. We thank Bro. Hamberlin.

CHANGE OF ADDRESS.

HEBRON, MISS., Dec. 22, 1898.
Dear Bro. Searcy:

Please say to my correspondents that hereafter they will address me at Blue Mountain, Mississippi, instead of Hebron.

Let THE BAPTIST visit me there. We are very much pleased with THE BAPTIST and wish for its success. We will expect you to come to Blue Mountain to see us sometime.

Truly,
J. R. CARTER.

Porto Rico imports annually about 700,000 barrels of rice. Louisiana this season has raised 1,000,000 barrels, and could double the crop if a demand existed. Supplying Porto Rico with this staple would increase the commerce of Louisiana over \$4,000,000 a year.

Rev. Albert R. Bond, who graduated last session at the Seminary, was married on the 20th of Dec. 1898, to Miss Ruth Pugh, of Nashville, Tenn., and arrived with his bride at Brookhaven, Miss., and was tendered a grand reception by the Baptist church at the elegant home of Deacon P. Z. Jones on the night of the 23d of Dec. The occasion was a grand Baptist sociable. Bro. Bond will serve the churches at Magnolia, and Brookhaven. We extend cordial greetings to the young pastor and pastress, and wish them a world full of happiness and usefulness.

Judge A. H. Whitfield of the Supreme Bench, of this State, made our office a pleasant call a few days ago and paid for THE BAPTIST, saying he was getting full value for his money. He was kind enough to say, "the paper is up to date along all lines." We highly appreciate such a compliment from such a source.

Rev. B. T. Bishop in writing to Bro. Bailey says: "I am very much interested in THE BAPTIST. I am a Baptist died in the wool. I have been a Baptist 43 years. My dear old father and mother

were Baptists. My grand-father and grand-mother were Baptists, and their father and mother were Baptists, and came from London, England in 1740 and settled near Boardstown, Ky."

Mrs. J. D. Granberry of Hazlehurst, writes: "I am much pleased with our new paper in every particular, except the size. It does not seem to come quite up to the standard size of a State Denominational paper, and hence in that respect I am afraid it is a disappointment to many." Your point is well taken Sister Granberry. We have ordered new chases and furniture to increase the size of the paper. We hoped to have the material for this issue, but see we will have to wait a little while.

We have on our desk a number of well written resolutions respecting retiring pastors, as follows: Rev. E. M. Schilling, of Silver Springs, had been pastor fifteen years. He is highly commended by his people—

Rev. G. L. Martin, of Tillatoba. He has served New Hope church for the past five years, and is highly commended by J. J. Melton, B. T. Langham and T. J. Dollahite, church committee—

Also Dr. H. F. Sproles, who has served the church at Jackson eighteen years, and is very warmly commended by the committee, consisting of Jno. T. Buck, B. Griffith and W. D. Raliff.

Rev. J. S. Kortley has resigned the care of the 2d Baptist church at Little Rock, Ark., to take effect Jan. 15th inst. It is not stated where he will go.

Questions and Answers.

Dear Brother:

Many people use 2d John 10, to justify themselves in turning a Mormon elder off from their homes.

1. Does it justify them?
2. If so, does it not justify them in turning off the elders of every denomination except their own?
3. If this view be correct, how do you explain Heb. 13:2

"By a full answer you will oblige a SUBSCRIBER."

1st. Yes, we think so, for the following reasons: Verse 9 of the same chapter says: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son."

(Continued on page 12)

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

We extend a "New Year's greeting" to all our dear sisters.

The Lord has been very kind to us hitherto. Let us make new resolutions and pay our vows more faithfully than ever before. Let January be a month of reconsecration to God. Let us plan largely and trust firmly to him who never disappoints us. We are glad to be able to lay before our readers a letter from Miss Mollie M'Minn on the Needs of China. Also some other good matter from our sisters at home.

Needs of China.

BY MOLLIE M'MINN.

We need more women in China. I think of poor Miss Mackenzie at Chinking, left alone these four years, in her efforts to learn a new language and carry on the work among the women, amidst the awful struggle with ill health.

Next my mind turns to Miss North, alone at Shin Hing, eighty miles from the nearest foreign woman. Last year she remained there for six months, in succession without seeing the face of any other white woman. I wonder how many of the sisters know this noble woman paid her own expenses to China, and has supported herself during her eleven years of continuous service, in which she has had no furlough home. But nearest my heart lie the needs of the work among the women of the Kwang Li Province. God has greatly blessed us, and today we have more than thirty-five Christian women, where only five years ago we had not begun the work. The development of these into intelligent, strong Christians is our first work. As yet only two or three of these are able to read understandingly the New Testament. They are scattered about four different stations, which are widely separated, one having to travel 375 miles to reach the farthest station on the coast from that on the north. So great is the isolation that the four women at one station have never seen any other Christian woman outside of their own number. Five years ago the first Christian woman was baptized there—a woman said to be "full of the Holy Ghost." Again and again have they sent requests for us to

come and teach them. But the barrier of a new dialect, and the pressing needs of so many other stations, made it necessary for us to turn seemingly deaf ears to all their appeals.

The work at the other three stations has been done mainly by me in the past. At present all is left with Mrs. McCloy, who must travel long distances on the native boats, taking with her, her three little girls.

Before leaving China I promised the native Christians to do all I could to get two more single ladies to return with me, to share with us this increasingly heavy work.

Monthly Missionary Literature

For use of all workers in missions, from pastors to leaders of bands—Miss Lula Whilden, our faithful worker in Canton, has provided the manuscript for the January leaflet, entitled, "Some of Your Heathen Sisters." It is a heart to heart talk with the women in America, through the recitation of real occurrences in her ministries among the women of China. In its clear divisions it will be admirably adapted for use in meetings, many being enabled to take part.—Selected.

WATER VALLEY, MISS.,
Dec. 17, 1898.

Dear Mrs. Searcy:

Although our "Ladies Aid Society" of the Baptist church at Water Valley have been very quiet, still we have been very busy, having so much work at home we have been unable to contribute anything elsewhere, with the exception of one Bible which was to be sent to a missionary in Indian Territory. Our funds have all been used at home.

Am informed by our treasurer, Mrs. Z. D. Jennings, that we have the present year paid on church and parsonage \$300.00. Our work among the destitute of our town would also be worthy of mention, though no account was kept of that.

Will say in behalf of our society, that while our work in the past has all been at home, we are truly "Missionary Baptists," and hope in the future to be able to take in a wider field. With best wishes for your success, am

Yours sincerely,

Mrs. J. W. TINDALL,

Sec'y Ladies Aid Society.

OKOLONA MISS., Dec. 10, '98.

Dear Mrs. Searcy:

We are not directly connected with the band of missionary workers of Mississippi, but we are by no means indifferent to the cause of right.

Our society—The Earnest Workers—was organized in the early part of the year and has been growing almost constantly, both in numbers and good works. But we do not feel ourselves capable of giving plans for others to go by. On the other hand we would like to hear from you and sisters all over the State.

Our work has all been home work. Such as putting electric light in our church, paying some on pastor's salary and such charitable work as we see fit to do. We hope in the near future to broaden our influence.

I am proud of our new Baptist paper and think it ought to be in the home of every Baptist family in Mississippi.

I wish you success as editor of the Woman's Department. You may always know that you have one attentive and interested reader in me.

Yours in Him,

Mrs. R. S. GAVIN,

Cor. Sec'y for Earnest Workers.

(Continued from page 9)

This verse points out the characters that are not to be received into your house, neither bidden God speed.

Mormon elders do not abide in the doctrine of Christ. They hold and teach diverse and sundry errors, and live licentious lives, all of which is contrary to the doctrine, or teaching of Christ. But particularly they deny the unity of the Father and the Son, so that, they, directly fall under the ban of this scripture.

2d. We think not. The elders and teachers of many denominations hold and teach the unity of the Father and the Son, as we do, and as this scripture requires, besides they live consistent Christian lives. Therefore this particular scripture does not refer to them.

3d. There is no conflict whatever between the teaching of 2d John 10, and Heb. 13:2. They refer to different characters altogether. The former refers, as we have shown, to overt, or outspoken false teachers, who go from place to place with the avowed purpose of disseminating their false doctrine. The passage in Hebrews teaches the duty of hospitality to

"strangers;" those whose mission we do not know, only we know that they are our brethren. If some of them should prove to be angels of God's mercy, sent to us in disguise, all the better. We should not "be forgetful to entertain strangers." But Mormon elders are not "strangers." We know what their business is, and if angels at all, they are evil angels.

Dear Editor:

1st. If a pastor is quarantined from his church is it right for one of the deacons to invite the Methodist minister of the same village to fill his pulpit when he has a church three hundred yards from the Baptist church, and he has regular appointments at his own church?

2d. Again: Is it right for a deacon to invite his pastor not to come to fill his appointment on Sunday because it is Christmas day?

Please answer through your columns, as I want to be enlightened.

A MEMBER.

1st. This question involves the functions of a deacon. A deacon's office, as such, is purely secular. It is his to look after the financial and business affairs of the church. He has no more control over the pulpit or the preacher than any other member of the church. Deacons may be put in charge of other than secular affairs by the vote of the church.

But then they can only do such things as they have been appointed by the church to do, as any other committeeman would do.

2d. A deacon, as such, certainly has no right to dictate to the pastor anything about meeting his appointments. But in his capacity as a member, and a brother he might, with propriety advise with his pastor about the prudent thing to do as to holding meetings on any special occasion.

We are prone to consider the convictions of other men only their prejudices, while our own prejudices are dignified by the name, convictions. A little effort to distinguish between the two might lead us to regard ourselves with more modesty and others with more charity. What then distinguishes convictions from prejudices? The fundamental difference is just this: A conviction is an opinion held with a knowledge of the arguments for and against that position; a prejudice is an opinion held in ignorance of the arguments for and against that position.—Baptist Argus.

What the Papers Say.

Already a flood of petitions are persuading the minds of our congressmen that the people do not want Congressman-elect Roberts, the polygamist, allowed to sit in congress. It is well to bear in mind that Mr. Roberts does not enter congress, if at all, until after March 4th, and if there is no extra session, that he will not present himself at Washington until next December. There is some danger that the agitation will expend its force before that time, and a chance given for the Mormon to get in. This must not be.—Christian Index.

A recent issue of the *Herald and Presbyter* says, "We sometimes wonder if the Baptists ever reflect upon the fact that a quiet inconsiderable part of the Christian world practices immersion for baptism." This is an easy and favored way our Pedo-Baptist friends have of making us feel lonesome and of settling this, to them, troublesome question. They end the whole controversy about the act of baptism by pointing to what they call their overwhelming majority, as if majorities settled the meaning or force of a divine command. We might remind them that a few hundred years ago ninety-nine per cent of "the Christian world" believed in and practiced immersion. Will they admit as proven by their own method of reasoning that up to that period Christ's example and command meant immersion.—Central Baptist.

"Of the 13,000,000 bales of cotton produced by the whole world, the United States alone produced 10,000,000 bales, only 3,500,000 of which are consumed at home. Who is to take the remaining enormous product of 7,000,000 bales, and on what terms?"—Commercial.

One of the teachers of the articulation department of the Arkansas Deaf-Mute Institute has inaugurated a new feature in her work, that of going to the dining table with pupils and teaching them by speech how to ask for what they want at the table, and by precept, table manners.—Arkansas Baptist.

The United States had, at the close of the year, a cash balance in the Treasury of \$290,563,117. Gold reserve \$245,995,715—

Our young editor Peyton Jacobs will launch *The Youth* this month.

College Items.

"God's highest glory was their anthem still, Peace upon earth, and unto men good will."

The holidays have come and gone, but in College circles they were scarcely felt. Work, work, was the watch word. Exercises were suspended for only one day. It is true quite a number of students went home, but were in their places ready for work Tuesday. The punctuality displayed in the prompt return of the students is but an index of their earnestness of purpose.

Our highly esteemed brother, Dr. A. V. Rowe, paid us a much appreciated visit. He conducted the chapel services and spoke some strong words of encouragement.

We were glad to have Dr. Searcy with us again. He preached for us on Christmas night, his subject being "A Great Baptist." The Doctor has won for himself a warm place in the hearts of this people, and he need not fear that he will wear off his welcome, let him come ever so often.

Bro. Williams, of Silver Creek, was with us this week. The students will long remember the sentiments he expressed in a short speech to them at chapel service. He emphasized especially two attributes of character, "obedience" and "moral earnestness."

Brethren of Mississippi, we delight to have you visit us and look in on us at work. Come to see us. Investigate the inner workings of the College. Note whatever defects you may discover that you may the more intelligently act for its upbuilding. Commend whatever good you may find that we may be encouraged to greater efforts.

Judge Galloway, of the Second Circuit Court has, omitting Sundays, averaged something more than a divorce a day during the past year. If there is any virtue in making two grass widows grow where only one grew before, the Judge is a benefactor.—Appeal.

The very foundation of social order is destroyed by bad marriage laws.

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HOME READING.

Thou Didst It.

God did it, and therefore I know that infinite love did it. That is a piece of knowledge worth having, indeed. Surely, when we reach that, we find the rock yielding water. Ah! we have to creep back for rest into the shadow of love, after all. There is a solution of mystery and sorrow which is not by logic. Just what it is, just how it is, you and I can no more tell than we could tell how a child is comforted, even before it has told its sorrows, by the mere pressure of its mother's arms.

Logic! How grimly these mighty mysteries smile at logic! Men start with the facts and conditions of their earthly existence, with the things which they see and know, and draw their straight, logical lines, and think they keep on, in undeviating course, straight up to the region of the divine councils; and they seem to forget that, just as a star beam is turned from its direct line by passing into another atmosphere, so the line of their human logic may be strangely refracted when it passes out of the denser atmosphere of man's thought into the high, clear region of the divine thought. No; the way to God is not the logician's way. No man ever reasoned himself into submission under God's strokes, or into restfulness amid his mysteries. The child's way is the only way, going direct to him who did it, and resting in silence, if need be, on his divine heart.

How the truth gathers power when we go to Christ with it! How it finds under his touch! God did it, and I look up into that face of unpeakable love, with its thorn-matted brow, and say, "Thou didst it." He that hath seen thee hath seen the Father. I am in sorrow; the sorrow is driven home by a pierced hand; thou didst it. I am in darkness; the key to the mystery is in the same hand. The hand is closed; it will not surrender the key, but thou didst it; and if I may only hold that hand, no matter for the key. The pierced hand tells me of the loving heart behind the hand; and if love hath done it, let me be silent and content.

Over the arched gate of the Alhambra at Granada there is sculptured an open hand; and over the arch just beyond, a key. It is said

that the haughty and luxurious Moors, who held that palace-fort for so many years, were wont to boast that the gate never would be opened to the Christians until the hand should take the key.

Many a providence, like this fortress, contains within its rough walls and frowning battlements fountains of living waters; but none the less the gate is shut, and the grim bastions give no hint of shelter or rest. How many have been forced to stand silent before one of God's heart-breaking mysteries, and to content themselves for the time with the simple "Thou didst it." But, O friends, stand still a little longer, not in wrath, nor in despair. By and by the hand will take the key—"the hand, which openeth, and no man shutteth." The gate shall open into the heart of the providence, and behind the stern, "Thou didst it," shall stand revealed eternal love and peace.—*Dr. Vincent.*

The Axe to the Root.

If one would eradicate an evil let him lay his axe at its root, not the topmost branch of the tree that bears it for fruit.

The genius of the gospel, the whole secret of Christ's method is this, of getting at the root of things.

If one would bring forth good fruit where either none at all or evil fruit is now borne, let him water the root, not shake the tree.

Where good fruit grows evil fruit will fail to come. Therefore, he who would overcome evil must do so with good.

The heart is the root of good and evil; and the heart is individual. Reforms, therefore, come from the heart, from the individual. The man who fails to particularize, fails of his mission. The person was the object of Christ's work. He spoke to multitudes, but he spoke to them man for man and woman for woman, and when there were no multitudes he counted it no loss to sit by a well and tell a despised woman the wrongs of her heart and the way of life. Crowds indicate interest, but the proof of work is the effect on the individual heart.

Now we all, on account of habit of superficial thought, are prone to lay our axes to the top of evil trees instead of the roots. In personal reforms we stop this and we stop that, and we pray for the deliverance from one external thing and another. If we would only

reflect that the heart is the center and the stronghold of sin, dismiss the externals from our minds, address ourselves to righting our hearts, to internals, we will find the way to betterment far clearer. But there is one step more. If there is evil in the heart, the remedy is Christ. Let a man seek to hold the thought of Jesus in his mind and life, and the evil that we would do dies an easy, natural death.

But why do we fail, if it is so easy? It is not easy. We are in the world and the world fights hard for our thoughts and hearts. It has claims; it has advantages. We overcome by struggle; we are overcome by giving up the struggle. No man ever fought a battle to the end in vain. Fields are lost not by annihilation, but by weak hearts. We fail because we give up; we give up because we do not nurture our faith, which is our strength. We know only too well that a great many forget to read their Bibles, and pray in an indifferent way. And this is the secret of it all. The Bible and prayer are the two sources of strength for Christians. The Christian who neglects these fails because he has thrown away the arms given him by God. No Bible reader ever went backward; no sincere man or woman of prayer ever lost fellowship with God.

And to carry the thread of thought further, if the preacher would have a money-giving church let them preach the gospel of Christ into the hearts of the people. Making speeches on mission fields is mostly laying the axe to the top of the tree. Preaching special missionary sermons is strained and superficial. Preach a gospel sermon, and if it is not missionary in effect blame yourself. The gospel is missionary. Special appeals are to be tolerated, only when there is nothing else to be done. But permanent work can only be done down amongst the roots of the tree. Get the gospel into the hearts of your people, and there will be no difficulty in raising collections.

Again, the reformer whose noble purpose is to destroy some evil smites the very top of the wrong, perhaps shakes the whole tree and makes a big demonstration, more likely does nothing at all; at any rate, in a little while he finds the tree flourishing as ever and is sorry at heart over his failure. He has failed to lay the axe to the root. It seems an easier and quick-

er way to shake the bough, but it is the hard and hopeless way. It seems difficult and hard to reach down to the root and destroy it, but that is the shorter and only successful method.

Christianity deals with the hearts of men.—*Biblical Recorder.*

Self-Examination.

BY W. K. ANDERSON.

1st. Do I have great satisfaction after secret prayer to God because of having discharged my duty, or is it because of the privilege of communing with him that brings joy to my soul?

2nd. What reason can I give that I am a Christian? Is it because I have put on a public profession of religion, because I love my family and friends, don't quarrel with, nor speak evil of my enemies, and enjoy the privileges of the Gospel?

3rd. Do I act upon resolutions already formed, according to circumstances, doing what a day may suggest, or am I armed with the Sword of the Spirit, Eph. 6:17?

4th. Do I feel that if I were shut off from the enjoyment of every other thing, I could still enjoy the religion I profess? Do I count all else but dress compared to it?

5th. Does the love of the Lord Jesus Christ reign supreme in my soul? Is his cause the chief concern of my life?

The Fifth Sunday meeting of Central Association will meet with the Raymond church at 10 A. M., January 27th, 1899. All who expect to come will please send me their names, by January 15th, that homes may be provided for all.

CHAS. L. LEWIS, pastor.
Raymond, Miss., Dec. 19, 1898.

To relieve Mental Worry, cure Despondency and give Refreshing sleep, use Simmons Squaw Vine Wine or Tablets.

A few doses of Dr. M. A. Simmons Liver Medicine will do more for a Weak Stomach than a prolonged course of any other medicine.

If Irritable, Out of Sorts, Depressed in Spirits, have a Dull Headache, take a few doses of Dr. M. A. Simmons Liver Medicine for quick relief.

Morning Sickness, or Nausea, from Pregnancy, is dispelled by Simmons Squaw Vine Wine or Tablets.

P. W. Johns, McLaurin, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine ten years. It cures Indigestion, Sick Headache, Sour Stomach, and Bad Taste in the Mouth. I think a 25c package worth a dollar package of Zeilin's and Black Draught.

For Overworked girls and Feeble women, Simmons Squaw Vine Wine or Tablets are nature's greatest boon.

Ordination and Commendation.

Dear Baptist:

By invitation of the church at Sabougla, Brother M. C. Allen, of Slate Springs, and the writer met pastor Wilson and ordained Brother Wm. Cook to the ministry, Sunday, December 11th. Brother Allen led the examination which was rigid; though all questions were answered scripturally, plainly, and candidly. Indeed, Brother Cook stood the best examination I ever heard. The prayer was offered by pastor T. H. Wilson, charge to church and candidate by the writer. Brother Cook bids fair to become a man of great usefulness.

I would like to commend to all pastors, churches, and communities needing help in the way of vocal training, revival music and general help in meetings, our beloved Brother James A. Bell, of Poplar Springs, Mississippi. He is indeed one of "Zion's sweet singers," a true yokefellow in evangelistic work, having had several years' experience, and as an instructor in vocal music he has few peers in the South. He is one of Brother T. A. Beasley's "stand-bys" and this means that he is a Baptist of Bible type. Please correspond with him.

Fraternally,
CHAS. A. LOVELESS.

Graysport, Miss., Dec. 26, 1898.

Congratulations.

PLANO, TEXAS, Dec. 26, 1898.

Dear Brethren:

I write to present my congratulations to you Brethren and also express my admiration for the good judgment of my Mississippi brethren in their wise choice of men to edit and manage their paper. I am sure the trust that has been committed to you will be wisely and ably managed for the good of the cause and the glory of God.

Will you kindly send me a sample copy of your paper?

With kindest regards to yourselves and families, together with the compliments of the season, I am yours,

Truly and fraternally,
W. A. McCOMB.

This.

Christmas is past. Yet Christmas is coming. But we shall see another blooming spring; another burning summer; another fading

autumn; another "bleak December." The cycle of twelve, long-short months will pass and Christendom will again rejoice in memory of the glad morning when the angels sang. But, while waiting, we must be letting the world know of the wonderful Child; that His blood cleanses from sin; that He is the sinner's friend.

The years are fleeing on and soldiers are quitting the lower ranks to stand beside the King. Ere another Christmas-tide many more will have crossed over. But these ranks must be kept filled. Men are hearing the call of the Captain to fill them, but first, they must come to you and me for equipment, and what an awful account we will turn in if we furnish them with shoddy apparel, for half equipped they can do but half fighting, and the cause of the King must suffer.

There is now, at Mississippi College, a number of these young men struggling to get on competent armour, and Brother George Whitfield is standing by. And if we will listen, we can hear his well-known voice: "Help brethren, that these men may tell of the new born Babe."

A bit ago, it was announced in our little church, that, on Christmas day, a collection would be taken for Ministerial Education. It was taken, and the pastor will send Brother Whitfield eight dollars.

I want to whisper something in the ears of the brethren—Let us stop Brother Whitfield's mouth.

J. E. PHILLIPS.

December 26th, 1898.

This is Certainly a Wonderful Chance.

We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Towner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

New Orleans Cash Trade

A. K. SEAGO & CO.,

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Solicit the trade of the merchants of Mississippi with assurance that their interests will be protected in the quality and price of

SUGAR, MOLASSES AND RICE

TERMS, CASH. Send your open orders, or ask for samples and prices.

Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs, and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

It would be a big advertisement that will be worth thousands of dollars to be able to say "our town has fruitbearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads," and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL	25 CENTS.
6 TREES	\$4 00
12 " EXPRESS	1 75
20 " "	2 50
50 " "	5 00
100 " "	8 00

One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O., or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Co.,

ELLENBORO, N. C.

References.—Rutherford Bank, Rutherford, N. C.; Southern Express Co., Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh, Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Yellow Fever

May prevent your attending school in the lower Mississippi valley.

THE AMERICAN TEMPERANCE UNIVERSITY,

HARRIMAN, TENN.,

bids you welcome to its \$100,000 worth of new buildings in the healthful mountains of East Tennessee. \$100 pays your expenses for one year. Come at once.

Why a Combination of Zinc and Lead is "Non-poisonous."

All the salts of lead, including white lead, are extremely poisonous compounds, and nothing can be added to them which will make them non-poisonous if taken into the system. Therefore the lead in a combination paint is of itself as poisonous as the lead in a keg of "strictly pure carbonate." But in the combination paint, the lead is, first of all, diluted. Suppose the mixture to be half lead and half zinc white; this reduces by one half the quantity of poisonous material in a given bulk of the dry paint. Furthermore, such a combination will require about fifty per cent. more oil than the pure lead would need to make it ready for use, thus reducing still further the quantity of the poisonous material in a given bulk of the paint.

The foregoing considerations are of special interest to the painter, he being the only one whose health is jeopardized in the application of the paint. But the most important consideration is the behavior of the paint after it has been applied. It is well known that pure lead paint quickly crumbles and falls into powder—"chalks off," in painter's parlance. This lead dust or powder is poisonous, and especially so to women and children. It may not produce severe lead poisoning, but it does injure the health. Now zinc white does not crumble from the painted surface, and when combined with lead it prevents the latter from crumbling. Hence with a combination paint made of zinc and lead there is no "chalking off," and consequently no possibility of lead poisoning.

A lead combination paint containing zinc is, therefore, perfectly safe to use as far as the health of those living in its presence is concerned, and relatively safe as regards the health of the painters who apply it.

Some French authorities claim that pure zinc white is superior to white lead on every account, and one prominent Parisian firm of contracting painters uses no white lead in any of their work; but, taking conditions as they are and experience as it runs, this is rather an extreme view. Painters are familiar with the use of lead. It is very opaque, and when properly combined with zinc to hold it in place, and to whiten it, makes generally a satisfactory paint. But alone it is not a good paint and is anything but economical. Compared with the best combination paints it costs more per pound, requires fully fifty per cent. more of it to cover satisfactorily an equal surface, and needs renewal in a much shorter time. On every consideration the combination paints have the advantage.

STANTON DUDLEY.

Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond doubt. The inoculation of chintz bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests, is a practical method now in use. Dr. D. M. Bye, the eminent specialist for cancer of Indianapolis, Ind., says that dosing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized, but that he has discovered a combination of soothing balmy oils which kill the cancer microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

Obituaries.

A Beautiful Life.

Recently the First Baptist church of Meridian has sustained an irreparable loss in the death of Mrs. Allie C. Sturgis, one of the most beautiful Christian characters it has ever been my pleasure to know. She belonged to one of the best of old southern families of Alabama, sister of the Hon. John D. McInnis of this city. The family came to Meridian some thirty years ago, while she was still a young lady. She was soon afterward married to Theo. Sturgis, a prosperous merchant, who still survives her. She joined the church at an early age, and it is of her Christian life and character of which I wish now to speak. The simplicity of her faith, her meekness, her love, her self-sacrifice and untiring devotion to her Master's cause, and who commanded the admiration of all who knew her during her long connection with the church in this city. She was prompt at Sunday-school, prayer meetings and church services unless providentially hindered. She was one of the few who subordinated all things to the demand of her religion. She offered an example worthy of the imitation of those who claim that their domestic duties are such as to forbid their taking an active part in the Lord's work. She did not neglect her home, but she so ordered it that there was always time to give her hand and her heart to whatever the church asked her to do, or the prompting of her Christian heart suggested should be done. She found the time to teach in the Sunday-school and watch after the religious interest of her class with the solicitude of a mother. The lesson is, there is time even in the busiest life for Christian work. Her life demonstrates this to all who knew her.

Again, she not only cherished in her heart the love of her church and its work, but she made herself lovable. It is an open secret that many cherish right feelings toward others, but live a life time without inspiring in others a love in return for that which they feel and give. She had but one aspiration above that of being helpful to others and loving others, and that was of making herself loveable. I would not say that an undue emphasis has been placed upon "love of the brethren," but I would say

too little emphasis has been attached the Christian's making himself lovely. I am persuaded that nothing can contribute more to human happiness than the assurance that we are the objects of other's affection. This can only be realized as we make ourselves loveable. Of the possibility of this she furnished an illustrious and instructive example.

She was generous in her opinions of other people's purposes. She thought well of all. She believed there was something good in all. She thought no evil of others. Their weaknesses were misfortunes, while they commanded not her approval, but her sympathy. She was the last to believe the evil report of others and never lost hope of their return to the right, and never relinquished her efforts to reclaim those who erred. The Thirteenth Chapter of First Corinthians she wove into the texture of her being and made of her life a beautiful poem of love.

She was the impersonation of cheerfulness. She believed God ruled in the heavens and that all is right upon the earth. There was never a cloud so dark but she saw a flood of light above and beyond it. When the storms of life raged around her, she heard the voice of her father above it, and like a child in the embrace of its father she feared no evil. Her sorrows she turned to means of soul culture and spiritual discipline, whose refining influence made her character all the more beautiful. Her genial and bright sweet face dispelled the gloom from those with whom she was thrown. Her resignation to the will of God was a marked characteristic of her beautiful character. She was called upon to mourn the death of five out of eight children whom God gave to her. But in these bereavements she neither murmured nor complained. With an eye of faith she saw beyond the darkness that surges tumultuously around the horizon of our earthly vision, while she gazed into the city of light whither her Heavenly Father had called her dear ones to be with him as jewels garnered for his own glory. As she trod the pathway of duty on earth her heart sorrowed not as those who have no hope, and her abiding faith in the wisdom and goodness of God brought her into a meek and submissive spirit.

Her influence in her own home shone out with unusual force. Her children as they grew to years of responsibility became humble be-

lievers and followed the noble example of their mother in an open confession of Christ and a life of devotion and service. Truly her's was a Christian home, because her's was a Christian life.

As a wife, a mother, a church member and in her connection with her church societies she was a model worthy of imitation. Her last testimony to a loved friend was, "all is bright with me."

Her influence will linger long in the church which was blessed with her noble life, and those who knew her will remember her as a benediction. Her pastor, brethren and sisters and her own family thank God that she lived and wrought among us, and joyfully await that meeting with her again when the dear Master shall come to take his own in the fullness of his redeeming love.

R. A. VENABLE.

Meridian, Miss., Dec. 28, 1898.

Dr. Ward's connection with the "Independent" dates from January 1, 1868. The end of this year completes his thirty-first year of his continuous connection with that paper. He states that during the first ten years of the paper's history it lost \$80,000. This will be wholesome information. There are a great many people who think that the publication of a religious weekly journal is next of kin to a placer gold mine.—*Texas Standard*.

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BOYS YOU ARE WANTED AT Mississippi College.

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was an ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. B. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not.

Opened November 9th. Come if possible. Clinton, Miss., is the place.
Yours for success,
W. T. LOWREY, President

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We can show you if you will
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In the Land of the Sunrise, R. N. Barrett	1 00
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